1: Titiev E-5 (1948) 1951 SG4 Araucanians SG4
Mapuche-Huilliche

come to town to mill their grain or to sell their surplus crops, 273
they are encouraged to drink, with the result that they often squander their profits and return home empty-handed or with painfully small amounts of cash.

HOUSE TYPES

For the most part the Mapuche continue to live in their 342
traditional type of dwellings, which they call *ruka*. House building is always done in fall and winter, with the help of relatives or neighbors. If the necessary materials have been properly prepared in advance, construction can be completed in a day or two.[10] The *ruka* are generally oval or rectangular in ground plan, and average about 15 feet wide, 25 to 30 feet long, and 8 to 10 feet high. Dimensions and shapes may vary considerably from house to house, even on the same reservation. Houses are most frequently oriented in an east-west direction, with a single doorway facing east, but sometimes they are placed in other directions for greater protection from prevailing winds.

The framework of a *ruka* consists of heavy posts, set about two to three feet apart and interlaced with thin poles or canes, over which are placed tightly fitting and overlapping bundles of thatch (Pl. II, Fig. 1). There are no windows, but openings that serve as smoke holes are left at opposite ends of the roof (see Frontispiece). The floor is of firmly packed earth, near the center of which a small excavation ringed with stones is made for use as a fireplace.

Ruka interiors frequently acquire a deep brown glaze, said to result from the action of smoke. Roof beams and posts also serve for holding spare garments and tools; cooking vessels and water jars are generally left on the ground near the fireplace. Beds and bedding are ranged along the side walls.[11] Personally, I saw no *ruka* that comprised more than a single, undivided room, but Domingo Carilaf affirmed that in "better" [352]

[10] Many additional data on house construction may be found in Guevara, 1911, p. 143; Moesbach, 1930, pp. 169–83; and Joseph, 1931a, pp. 10–29.

[11] For further details see Hunter, 1939, pp. 158 ff.

4:Latcham F-5 (1888-1893) 1909 SG4 Araucanians SG4

The huts of the chiefs and principal men are divided by leather screens, each with having her separate sleeping and cooking place; but among the commoner the same confusion prevails.

The Indian villages are never large, seldom containing more than a dozen huts, generally fewer. This dislike to congregating in numbers is probably a relic of their old hunting instinct, and dates from the time when their mode of life necessitated an extensive tract of country for the requirements of each family or clan.

The household effects are of the smallest and rudest description. They use no tables, and their seats are either rough benches or blocks of wood; although the Indian for the most part squats cross-legged on the ground. They make a rude kind of bedstead of four forked sticks, planted in the ground. Two parallel bars are placed in the forks, and a horse or bullock hide is stretched tightly across them and fastened by strips of hide. Their beds consist of piles of sheep skins with the wool still on, or bundles of rushes covered with coarse native-made blankets. Another bundle of rushes or roll of skins forms a pillow, although this latter is frequently wanting.

The native cradle is rather ingenious. It is a kind of basket hung from the roof by cords, generally over the bed of the mother, who can thus swing it without rising.

The cooking utensils consist of coarse earthenware pots of different sizes; and the meals are eaten from roughly hollowed wooden platters with rude spoons of the same material. Their clothes, when not in use, are kept in large hide sacks, suspended from wooden hooks fastened to the uprights of the house. Each wife has her separate fire, cooks the food and attends to the wants of her own progeny.

Although the Araucanos are cleanly in their persons they are not so in their households; and, as in most inferior communities, they form a happy family, the pigs, poultry, dogs, cats, etc., all sleeping under the same roof.

Weaving.—The first material used by the Araucanos in their weaving was the fibre of certain plants and the inner bark of determined trees, especially the quaiac (*Aromadia lanceolata*), which to-day are only utilized for making ropes, baskets, cords, and fishing lines. Now they use the wool obtained from their numerous flocks.

To twist the wool they use a very simple spindle, shaped like a shuttle and about 10 inches long. At the lower end is fixed a perforated stone disc. The wool is taken in the left hand and wound around the left arm, the right hand being used to twirl the spindle and draw out the wool. Their looms are also very primitive and easily constructed, and being adjustable can be used for any sized cloth required. The vertical frame is about 5 feet high, with a series of holes ¼ inch in diameter and about 6 inches apart, to allow the regulation of the crossbar which indicates the width of the piece to be woven. The cross-beams top and bottom are fixed to the uprights by wooden pegs, and the top one can be

3 Cooper E-4 (no date) 1946 SG4 Araweanians SG4

Honey, oil, and salt were used as condiments. Salt was obtained from the sea and from Andean salt deposits. Where salt was lacking, as near the Coast, food was cooked in salt water, or plant ashes were substituted. The oil made from small seeds was much used in cooking. Wild thyme and wild mint were also used as seasoning (Latcham, 1909, p. 261).

A great number of different dishes were made. Stews or broths were the more common; e.g., meat and maize, maize and potatoes, beans and greens, etc. A favorite dish was made of potatoes allowed to rot a couple of months in stagnant water. Another favorite was spoil, putrefied lungs of an animal so slaughtered that they filled with blood. Raw blood of cattle was drunk or eaten coagulated.

Eating.—Fast was broken in the morning with the maize (or wheat) flour drink mentioned above. In early times, two meals a day were customary, the first just before noon, the second at dusk, according to some sources (Barbosa, 1667, p. 268), but not all. (Cf. Maregrav, 1648, p. 285.) Round wooden plates and spoons of wood or bivalve shells were used at meals. Gourds served as cups. The pottery plates and the wooden or clay cups with handles appear to be more recent. There were no tables; the *Mapuche-Huilliche* ate sitting on the ground.

The men ate together; the women ate apart from them. The wife placed food before her husband, but he did not eat till she told him to do so. It was likewise bad manners for a guest to start eating before being told by his host to do so. At a fiesta, it was a grave discourtesy for a guest to leave his plate not wiped clean (Rosales, 1877–78, 1:132, 154).

SETTLEMENTS AND DWELLINGS

Settlements.—The *Mapuche-Huilliche* lived, not in villages proper, but in settlements. Each settlement was made up of a number, usually small, three to eight or more, of families or households, each in its own dwelling. The households or homesteads were set up within sight of but at appreciable distances from one another—for fear, it was reported earlier, of witchcraft (Rosales, 1877–78, 1:150–51) or of poisoning (González de Nájera, 1889, p. 48)—and each settlement or loose cluster of households was separated by somewhat greater distances from the nearest ones. The settlements were located mostly in valleys or plains along streams and rivers. Generally speaking, each settlement was made up of kin (Maregrav, 1648, p. 285) and had its own cacique. Some of the forts, settlements, or dwellings appear to have been surrounded with a kind of palisade. (Ercilla, canto 1, 1910, p. 8; Mariño de Lovera, 1865, p. 130; Tribaldos, 1864, p. 21).

9:Cooper E-4 (no date) 1946 SG4 Araucanians SG4

362 The interior of the larger huts was commonly divided into compartments or alcoves opening off the central section and serving as sleeping quarters for the different families or wives. There was ordinarily a separate fireplace for each married couple or wife. Storage space was provided by loft and semi-peripheral bins.

362 478 Huts were erected in two or three separate stages by the voluntary joint labor of the men of the settlement or community, on the mingaco plan, with an eating and drinking feast after the completion of each stage. (Ibanez, 1877-78, 1:149; Latcham, 1908, p. 237; Guevara (Silva, 1911, pp. 149-50; Menapellel, 1911, pp. 23-29; Moesbach, 1936, pp. 173, 178-79.)

● 352 House furnishings.—In earlier times there were no beds, tables, or chairs. The natives slept on skins or on heaps of grass or rushes, placed on the ground, using skins or pelisse as cover and a section of tree trunk, or a bundle of rushes or skins, or a stone, as headrest. The low platform bed was of later introduction. They ate seated on the ground or on tree-trunk sections. Hide and basketry containers served for storing food and other possessions; clay jars for holding chicha. (For details on house furnishings, see especially Claude Joseph, 1933, pp. 39-48, 229-31.)

DRESS AND ORNAMENTS

291 [171] Garments.—In recent times, apart from the generally adopted European clothing, the more characteristic garments of the *Mapuche-Huilliche* men were the chamall, the chiripa, and the makuñ (poncho); of the women, the lequen and the ikull (ikalla). Chamall, makuñ, and lequen are apparently words of Araucanian origin; chiripa and ikull, of Quechua.

The man's chamall was a rectangular piece of woolen cloth covering the body from the chest or collar down, and secured at the waist with a belt; his chiripa, a cloth of chamall type, worn drawn up between the legs from behind and secured at the waist, thus forming a sort of loose, wide breech-clout-trunks; his makuñ, a poncho proper, a rectangular oblong woolen cloth, plain or striped or sometimes figured, with vertical slit in the middle for the head, and with the sides not sewn together.

The woman's lequen was a rectangular woven cloth, of chamall shape, pinned over one shoulder and leaving the other bare, reaching from above the breasts and under the armpits to the calves or feet, and secured at the waist with a belt; her ikull, a shawl or capelike garment, worn over the shoulders and pinned at the breast, commonly with a silver tupu.

Our early sources on the *Mapuche-Huilliche* are, as a rule, none too specific or detailed in describing native clothing, and in some cases use the same Araucanian or Spanish word to denote different garments.

10: Hilger E-S (1946-1952) 1957
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854 A child that has outgrown its cradle is transported on the mother's back, resting in her shawl. Two-year-olds were seen being so transported. "A 2-year-old child is not able to walk far; but a 3-year-old is expected to walk holding its mother's hand. When it is tired, the mother will transport it astride on her hip." Long distances the mother covers on horseback with a 2- or 3-year-old child straddling the saddle in front of her. When a child can be trusted to hold on safely, it will sit back of the saddle clutching the saddle.

[352] Only one Araucanian in all areas, a 52-year-old Cotiaripe man, had seen a hammock, such as is shown by Cooper (1946, p. 733, fig. 76, recorded in 1855). "The child rested in the hammock in the daytime only; never at night," the informant remarked. No other informants recognized the hammock; all were agreed that the Araucanians never had hammocks.

LULLABIES

533 854 Araucanians sing both nonsense- and burden-syllabled lullabies. A nonsense-syllabled one sung by school children was a repetition of "ah," another was a repetition of "asi." A grandmother holding a baby in her arms sang a similar one, timing it with rounds of gentle slaps on the baby's back, shoulders, and abdomen. "This is doing it genuine Mapuche way," she commented. A restless baby was quieted in the lap of an informant by the informant's moving her knees up and down while singing a repetition of "tas." On occasions persons were seen rocking a cradleboard and singing a repetition of "she" as each foot of the cradleboard touched the ground; another sang "gsch" while doing so; later the child's grandmother took the cradle and continued rocking it, singing "gushu." Another day a small boy was seen timing his rocking of a child to the singing of "chu."

539 854 A 60-year-old Cotiaripe woman sang for me a burden-syllabled lullaby in Araucanian. A pencil resting in the palms of her hands represented a baby. She moved her hands horizontally and sang: "Sleep, sleep, little one. As the fox comes to take the chicken, so he can also come to take you, if you don't sleep. If the lion comes, he will leave only bones of you. The tiger, too, will come and eat you. I'll be sorry. I'll be sorry. I will weep. I will weep. For I will have only bones." She then held the pencil against her cheek with both hands and said the baby's face was now resting against hers, and sang more softly a repetition of "shhh" to the same melody, and ended saying very quietly, "Now the baby is asleep. That is the way I put my babies to sleep."

The following lullabies in Spanish were also sung by informants: (1) "Sleep, baby, sleep; sleep, baby, sleep. There comes a bull with

10: Hilger E-5 (1946-1952) 1957
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[342]

[243]

Informants and interpreters: 1, A Collaripe family. (Note outdoor fireplace.) 2, Sister Gerona, an interpreter, and an Alepue informant. 3, Francisca Prasenduril, an interpreter (left); and Margaret Mondlock, field assistant (right). Young woman in center winnowing wheat. (Collaripe.)

[P 92(A)]

[illegible]

Pottery: 1, Various types in use in Atacama area. 2-4, Courtesy Museo Nacional de Historia Natural, Santiago de Chile.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Bulletin 8–3 (1948–1952) 1957
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On school days, in houses where there are children of school age, the above routine cannot be followed, for "children must be at school early." A partial meal, then, is usually eaten in the early morning and a full meal after the children return from school. Schools furnish a midday snack of roasted wheat in sugar-sweetened water.

Meals are eaten around the fireplace seated either on the ground [157] or folded sheep pelts, or on low benches, stools, or tree-trunk sections. "Formerly we had no benches; we sat on pelts and rugs on the ground." The food is served in bowls or on plates. No tables are used. The women serve her husband and visiting adults first, then the children, and then herself; but all eat together. According to Cooper's sources, men used to eat together, and women apart from them (1946, p. 708), a manner not known to my informants.

The rukas: construction, location, furnishings, utensils

The ruka is the home of the Araucanian. Formerly, according to Cooper's sources, rukas were commonly oval, polygonal, or rectangular in ground plan, and generally the framework was of timber or cane and the roof of thatch reaching nearly or quite to the ground level. However, as early as 1931 there were well-built rukas of large planks around Imperial (the Elgeva area), many of them large ones with four to eight entrances (1946, pp. 707–708).

Today nearly all rukas are rectangular. The framework is of planks, and walls are gabled or lean-to in shape (pls. 32, 33). Walls and roof combinations fall predominantly into three types: walls and roof both of thatch—this is the oldest combination; walls of planks and roof of thatch; and walls of planks and roof of logs. One dilapidated [illegible] ruka were seen, but these were exceptional.

In Alepún area men began building plank houses after they had helped to build the Sisters' house and school, where they assisted non-Araucanians in hewing lumber from logs. In Collenjoe area building with planks was the result of contact and observation at a recently established Chilean-owned lumber camp in an Andean valley nearby. Men not directly engaged at the lumber mill lolled and hauled logs to the mill. A non-Araucanian herbalist of the area commented on the rapidity with which the traditional thatched ruka was replaced by the one-room plank ruka, usually two such rukas to a family, after the men began to work at or for the lumber mill. One of the two rukas was used for sleeping and the other for cooking and indoor work in the winter. In the summer most families cook and work outdoors, either under sun shelters, behind windbreaks, or in the shade of trees

10: Hilger E-S (1946-1952) 1957
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warmth as well. Additional light is sometimes furnished by burning wicks of twisted threads placed in bottles or tin cans containing kerosene. A lighted sliver of wood helps one find things in dark places in the ruka. If light is needed on the outside of the ruka, or when one needs to walk any distance at night, "like going for medicines for the sick," the end of a piece of wood is set on fire at the fireplace and as one walks, it is whirled in a circle at arm's length to keep it burning. "We were brought home that way one pitch dark night after caring for a sick person," said a non-Araucanian herbalist. "The light keeps pumas away, too." On Christmas Eve one could see such firebrands being whirled by leaders of groups of persons coming to Midnight Mass.

Almost without exception ruka seen during the present study were orderly and clean, and so were the yards about them. Children were expected to keep everything in its proper place when not in use; if they neglected to do this, their attention was called to it. A 10-year-old Alepún boy was seen putting back an ax, which he had used to slice down a block of wood from which he was making a top, into the exact place from which he had taken it. A 13-year-old Collaripe boy slid off his horse when he came home from an errand, which had taken several hours, removed the saddle, and at once carried it into its corner in the ruka. Dishes, after being washed at the brook, or in water brought from there, were put in their proper places to dry.

Sweeping, both inside and outside the ruka, is done with a broom made of coarse tied to a wooden handle with tender shoots of voqui. The yard outside of the ruka is also swept with a leafy branch of a tree or shrub. Whiskbrooms, used in cleaning kettles, pottery, and bellies of fish, are made in the same manner as the broom. A Collaripe girl, about to tidy up the yard, shooed away the chickens, chased the pigs, and then with a leafy 5-foot branch vigorously swept the ground near and between the two ruka occupied by her family. "Most certainly one does not use this type of broom inside the ruka! This enormous thing! No, not this!" she said, somewhat annoyed, when asked if it were so used.

Household furnishings are very simple; they are meager, but adequate. Unless the family has a ruka for sleeping purposes, persons sleep in corners or along walls on sheep pelts either on the floor of the ruka or on low platform beds of planks. A non-Araucanian Alepún area herbalist had seen a row of children, each rolled in a blanket, asleep on pelts on the ground in the ruka used for sleeping. They were placed head to feet, alternately. Two adult men were sleeping in the same position on a platform bed, each rolled in a blanket. Sheep

10: Hilger E-5 (1946-1952) 1957
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pelts were used if additional covering was needed. All sleep in day clothes. "It is this that makes it so difficult for a school child that is a bad wetter," noted a teacher. 352 513

An Alepún man had heard his grandfather tell that formerly, in rare instances, a man made for himself a mattress. He laid bunches of grass parallel to each other and intertwined these with less coarse grain. A few families today have factory-made mattresses, especially if either parent of the family at one time worked in a Chilean home. Feather pillows are not used; anyone wishing to sleep with head elevated uses a rolled or folded poncho. A sick person was seen having the head elevated on a piece of wood covered with a poncho. Coverings are folded and laid aside when not in use. [158]

Low 4-legged stools, low benches, and log sections are used as seats. Shelves, attached to walls or suspended from rafters, and a table usually provide space for storing cooking and eating utensils, and movable containers. If containers hold food, they are often suspended in middair by means of vegui from tie beams or fire raft, or are hung on pegs on walls or fire raft to keep their contents from animals, such as cats and chickens. An Alepún woman had made a shelf (18 inches long and 8 inches wide) by intertwining collidn sections of equal length with vegui. 352 251

According to Cooper's sources, grain and other food supplies were stored in hill caves, on elevated platforms, and in hide sacks; potatoes were stored in bins within the hut (1946, p. 705). Today all storage is within the ruka; wheat is stored in bins, boxes, barrels, cloth sacks, or hair-skin sacks, and occasionally in the traditional storage place, the canoa, a dugout tree trunk with closed ends. A canoa in use in Colluripe area was approximately two single arm stretches in length. Potatoes were seen being stored in boxes made of boards, in cloth sacks received in trade from Chileans, and in lofts in the back of the ruka. Lofts are made by placing planks on tie beams of rafters. "Potatoes are always stored furthest away from the fire."

Today, containers for storage, other than bins, barrels, boxes, canoa, and sacks, are traditional baskets (kilko and cluiwe), netted bags of various sizes (wiñi), dried gourds, paunches and udders of cattle and sheep, earthenware ollas and cántaros, wooden dishes, factory-made porcelain, enamel, and galvanized dishes and pails. In some instances a piece of cloth tied by opposite corners served as a container, also.

CLOTHING

A 70-year-old Pangipulli man listed the following as a complete outfit of clothing for a man—and a boy as well—when he (the in- 291

18: Hilger E-5 (1946-1952) 1957
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362. volcanic rock, porous and light. Brain was not used in softening hides.

Hides were sewed together with strands of horse sinew or very narrow strips of the thin skin found on the flesh side of horsehide. "I have seen my mother take the sinew that lies along the full length of the spine of the horse including the tail, pound it to softness, and then pull the fibers apart. She used these as thread." A young man, upon the advice of his mother, had recently used strips of the inner lining of horsehide to sew together parts of a bridle; his mother had used similar strips to sew together hides for table coverings some years ago.

Dwellings today are 1- or 2-room gable-roofed houses (pls. 63-67). An occasional one has an added lean-to which consists of one wall on the side of prevailing winds, and a roof. Occasionally, too, a sun shelter is seen, made of poles overlaid with a roof (pl. 65, *c*). It is not unusual for a family to have a shed for sleeping or storage purposes.

The framework of the gable-roofed dwelling is of poles or tree trunks. The roof may be thatched with grass or straw, or made of overlapping logs, overlaid lumber, shingles, or tin. Grasses used are totora, cebolin (unidentified), and junco; straw is that of wheat. If logs are used, they are sawed in half lengthwise, hollowed out, and laid side by side across the roof with the hollowed-out side up. A second layer of smaller logs, but in inverted position, is placed over these so that the sides of each will rest in the hollows of the first layer. The second layer forms the watershed; the first provides drainage. Boards used as roofing are nailed lengthwise across the roof, each one overlapping the upper part of the one below it. Shingles and tin are arranged in the same manner. The floor of the dwelling is usually the ground; in rare cases, planks.

The exterior walls are often slats of wood with bark, such as can be obtained at sawmills; sometimes they are boards. They are nailed to the framework in either horizontal or vertical position. Spaces between slats are filled in with adobe or covered with discarded pieces of tin of various sizes and shapes. If boards and slats cannot be obtained, the leafy ends of cattails are used instead. Adobe is plastered between and over them. Usually only the room in which the fireplace is located has windows. The door is generally at the gable end of the house. The interior walls are unfinished; the roof forms the ceiling.

363. House furnishings, in general, are a table with one or two suitable benches; low benches around an open fireplace or stove; and shelves attached to walls as separate boards or in a box, used for storing dishes, food, and other things. Sleeping is done on sheep pelts laid on

10: Hilger E-8 (1946-1952) 1957
SC4 Araucanians SC4
Argentina

the floor, or on cloth sacks filled with cracked wood that rest on factory-made bedsteads or homemade platforms. When sleeping outdoors, persons lie with feet toward the rising sun. 352

Traditionally, silos and cisterns and containers made of hide were used for storing such things as grain and chicha. A schoolboy was storing a pair of socks and other belongings in the hide of a small pig. His brother was going to store his things in the hide of a stillborn fetus of a pig. The two boys had emptied the fetus through its mouth, orifice by orifice, and had then stuffed the skin, including the head, with grass. "As soon as the skin is thoroughly dry, I shall take all the grass out of it and put my things into it," said the little boy. 415 251

Things were stored in sheds included loaves of braided horsehide, lower facing of horsehide, beans, bundles of recently shorn wool, skeins of spun yarn waiting to be dyed "when I know what colors I need for the pattern I want to make," several worn-down hand-woven blankets, several bedsteads, dug-out tree trunks and boxes used for storing grain, cowhides, sheep pelts, saddle gear, ponchos, boots, men's and women's clothing. Potatoes were stored on platforms of cubbish stalks that rested on beams of rafters. In the fall of the year hay and straw also are stored in these sheds, unless the family has a separate shed for the purpose.

CLOTHING

In the early days guanaco wool was woven into material used for clothing. "This material was soft and delicate like silk," said an old informant. 291

Clothing of boys and girls followed the traditional pattern of adults'. A man's clothing included pants (chiripe) and a poncho (makuñ). Those who wished to do so wore ojotas on the feet; in general, however, everyone was barefoot. Horseback riders often wore boots (*ʃumell*). Kuñapen demonstrated how a chiripe should be worn by wrapping a piece of cloth lengthwise around his waist letting it overlap in front. ("This should be chamall," he noted, chamall being an oblong piece of woven material used for clothing.) He secured it at the waistline with a woven belt (trariwe), pulled the lower back edge forward between his legs and tucked it under and over the belt. Belts were usually 7 feet long, 3½ inches wide, and ended in fringes. Then he put on his poncho, and said, "All I need now to be dressed as formerly is a pair of ojotas or *ʃumell* (boots) and a band about my head to keep my hair back." He indicated bringing a band across the forehead and temples, crossing it at the back of the head, bringing it forward, and tying a knot in it near the temple.

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche
Araucanians SG4

smoked. Inside, the bed-places were raised on timber; and altogether, what with the sheep, corral, &c., the place had such an air of civilization about it that, with a small effort of imagination, one might have fancied oneself in a frontier estancia of the settlements. There were other toldos hidden amongst the trees on the northern side of the valley, but these I did not visit.

About eight o'clock several loaded horses came in sight, bringing the liquor which had been stowed away in the valley in which we had encamped the night after the disturbance. As soon as the jars and skins had been unloaded in Cheoeque's toldo, an order was passed round for all arms to be given up, and after some little difficulty they were nearly all collected and stowed in a safe place. The chiefs were then formally invited to drink, and subsequently all comers were asked, the liquor being provided in a most liberal manner by Cheoeque. This chief was fully conscious of his high position and power; his round, jolly face, the complexion of which, inherited from his Tehuelche mother, is darker than that of his subjects, exhibited a lurking cunning, and his frequent laughter was rather sardonic. He possessed a regally strong head, and was disposed to despise Casimiro for his inebriety; in fact, it was plain that he regarded himself, and not without reason, as superior to all the caciques, even though they were not subject to him.

Hinchel, myself, and many of the Araucanians had remained away; and I was proceeding to look up the horses, when I was called to the corral by some of the Picunches. These men presented a cast of countenance decidedly differing from, and much inferior to, that of the Araucanians, from whom they were easily distinguished by their darker complexions; but they were very courteous, asking how I came to be with the Tehuelches, and what sort of a place my country was; and were pleased when I told them it was hilly and well wooded, and, referring to Devonshire, that apples abounded. Of course all our conversation was

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians SG4

carried on by means of an interpreter (a Valdivian). After a few more questions, some rum was produced, and having taken a glass I mounted and proceeded on my original quest. Hinchel rode a part of the way with me, as he was bound in search of a former acquaintance, whose toldo was pitched about four leagues distant, and who was, he said, the best worker in silver amongst the Indians. I afterwards saw specimens of his handiwork, in the shape of silver tubes for ornamenting stirrup-leathers, and the appearance of these and other silver ornaments made of solid metal in peculiar patterns, evidently of their own devising, left little doubt in my mind that these Indians, or some of the neighbouring tribes, possess the knowledge of the places whence the precious ore is to be obtained, and smelt it themselves.

On returning, after having counted and driven the troop of horses belonging to our party down to the best pasture, I found that Cheoeque had sent several messengers in search of me, so I at once proceeded to his toldo, where I found him and Mariano Linares sitting on two real chairs, the latter playing a guitar, Casimiro slightly inebriated and vowing eternal friendship, and howling Indians, men and women, in various stages of intoxication, all round. Cheoeque shook hands, invited me to a seat, and provided me with a glass of grog out of his own bottle, which it is needless to say was not watered like the remainder. I then took advantage of a slight confusion occasioned by an Indian wishing to embrace Cheoeque, and retired, but was intercepted, and had to drink with various acquaintances before reaching the bivouac. As our fireside was soon occupied by noisy, half-drunken Indians, amongst others Hinchel's son, who, very drunk, had come to get his gun for the purpose of killing the master of the revels, but was fortunately overthrown and bound down by his father, who opportunely arrived, I retired to Foyel's bivouac, where Gravino and others were keeping guard, to be in readiness to look after their chief. He arrived soon after midnight, much to their relief.